



HOME LANDS

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HESPERIA—HOPE AND EXAMPLE OF THE AVERAGE COMMUNITY

John Comin

HESPERIA is a village of about six hundred inhabitants located in the middle western part of the lower peninsula of Michigan. To the south fifty miles lies Grand Rapids, second city of the state, with its great furniture factories and its promise of high wages and fixed hours. To the southwest twenty-five miles is Muskegon, the home of the Continental Motors Corporation with even better wages and shorter hours. Within a few hours ride are the great automobile cities—Lansing, Jackson, Flint and Detroit which, like the "two daughters of the horseleech continually cry, Give, Give." Hesperia itself is an inland town nine miles from the nearest railway station. So the stage is all set for a quick get-a-way to the bright lights of the city.

We are all encouraged and inspired from time to time by articles which appear in our religious journals descriptive of the unusual results achieved by certain parishes scattered throughout the church. They serve their purpose in showing what churches can do when supplied with suitable equipment and adequate financial resources. But only too often they leave the average minister with a feeling of helplessness. Perhaps one of these parishes is in a growing community. His is dwindling. Another is supplied with a commodious and attractive community house. He has none. Still another has a benefactor in some board or wealthy patron. His people must deny themselves even to pay a living salary. So he looks in vain for something that is adapted to his needs.

After making all due allowance for the innate tendency in human nature to seek for some one on whom to lay the blame for its own weakness, there still remains something to be said for the average minister. Perhaps the time will come when there will be no average minister in the sense here used—when we will all be well equipped financially and otherwise—but meantime the great desideratum is for a successful program which can be used by any man anywhere.

As an attempt to meet this need, it is the purpose of this article briefly to describe the program and pastor of the Presbyterian Church in Hesperia which, with no equipment but a church building of the old type, with meager financial resources, with a Methodist Church to share the constituency, with obstacles as stubborn as can be met anywhere, and located in a community which is being constantly drained of its best young people, has yet, by the employment of methods in common use, not only succeeded in holding its own against pessimism and stagnation but has more than doubled its membership in nine years.

The Rev. Moses Klerekoper, pastor of this church, is a man of keen analytical mind, tireless energy, and undying enthusiasm. His wife is his counterpart in every way, and his counselor and helpmate in all he has done.

When they came to Hesperia nine years ago they found a congregation of sixty-one. A strong nucleus of Scotch people was both an asset and a liability. An asset in that a Scotchman is generally nothing if he is not a Presbyterian. A liability because the characteristic love for higher educa-

tion of the Scotch people led them to send their children to the universities and colleges whence they never returned.

The first thing Mr. Klerekoper did was to make a survey of his parish. He found the pillars of the church already growing old. As one of the elders said to him, "I have furnished you a number of children for the church, but I am too old to furnish any more." Clearly, then, if the church was to have a future new material must be found. As Mr. Klerekoper puts it, "My

job is to keep the pool from becoming stagnant. If I can keep the water running in at one end as fast as it runs out at the other, my church will live." So he conceived the idea of the "larger parish," original with him though already in use elsewhere.

"No man's land" was large, so in every direction within a radius of five miles he established Sunday schools varying in number from

four to seven, and gave them each a church service. His regular program for the week is as follows: Sunday, 8:30 A. M., service in a school house four miles distant. At 10:30 he is back in his own church for about thirty minutes in the Sunday school followed by a church service. At 3:30 P. M. he preaches in another school house and then returns for an evening service in his own church. On Tuesday evening he preaches in a third school house where a Sunday school is held on Sunday. Every two weeks a prayer meeting is held in one of the school houses and every week in the home church.

All these schools combined employ about fifty people as teachers and officers, who are gathered into an organization known as "The Union for Christian Life and Work in Hesperia and Vicinity." It would be interesting to print this plan in detail, but lack of space forbids. Suffice it to say that every interest of the community—religious, social, or economic—is fully provided for by appropriate committees. This organization holds meetings at stated intervals and once a year all the members of all the Sunday schools are invited to the church at Hesperia for a communion service.



Introducing Mr. and Mrs. Klerekoper, of Hesperia's Presbyterian Church and Manse

The other organizations of the church are such as are to be found everywhere—Ladies' Aid, Missionary Societies, Christian Endeavor, etc. Mr. Klerekoper uses both a stereopticon and a moving picture machine. With the stereopticon he has given every illustrated lecture furnished by the Boards of the Church besides many other lectures of an entertaining or instructive character. There being no movie theater in the village, his machine gives him a monopoly of that form of amusement for the community.

MR. KLEREKOPER'S second form of activity grows out of his view of life as a whole. To him life is a unit. "If one member suffer, all the members suffer with it." The success of the church in a religious way depends largely on the success of the community in an economic way. Religion is not something apart from life but is life itself. This has led Mr. Klerekoper to take a deep interest in business and agriculture and the daily occupations of the people.

Although the manse is located on the edge of the village, he has a small office on the main street next door to the creamery. This is his workshop, where he comes in daily contact with business men and especially with the farmers as they bring their milk to town. On the shelves in this office he keeps samples of all available printed matter on the three phases of the life of the community—Religion, Education and Agriculture. For religion he has all the printed matter of the Boards and Agencies of the Church for pew distribution. For education he has everything put out by the State Department of Education. For agriculture he acts as distributing agent for the Michigan Agricultural College. Through this department a great quantity of helpful literature has been distributed including twenty books on farm accounting prepared by the College. At frequent intervals he brings to town lecturers from the extension department. Sometime ago he spent a day with the International Harvester Company in Chicago. They very kindly placed at his disposal all the printed matter issued by the company for the use of farmers. Thus by all these different forms of service he has come to be known as a wise counselor to the entire community of any church or no church. Two years ago the people irrespective of religious affiliation presented him with a new automobile as a token of their appreciation of his unselfish devotion to their welfare.

Early in his ministry in Hesperia, Mr. Klerekoper felt the need of some means of communication with his large parish. To meet this need he began to publish a monthly paper called *The Church Messenger*. This paper is divided into three departments corresponding to the three types of service rendered—Religion, Education and Agriculture. Besides the contributions of the editor, there appear from time to time complete reprints of the more important leaflets issued by the Boards of the Church. The superintendent of schools and other educators are asked to write for the Educational Department. The Agricultural Department consists of reprints of selections from agricultural pamphlets, diagrams illustrating something new in farm equipment or methods. This church paper now goes into eight hundred homes.

For a number of years Mr. Klerekoper carried on this community service entirely on his own responsibility. A few months ago he decided that the time had come for the community itself to bear its share of the burden. Accordingly he invited to a supper all the leading men of the community and organized a Commercial Club of sixty members of which he was elected secretary. In the few months of its existence this organization has already given a good account of itself. It has built a piece of road connecting the village with one of the main highways, secured a dentist for the community, stocked ten streams and a lake with fish, and

established market connections with the industrial city, Muskegon. Larger achievements are in prospect.

AFTER reading this recital the question will naturally arise in the minds of many, "How much of this community work is transformed into religious interest?" To that question it is impossible to give a definite answer. However, the evidence seems to point to a vital connection. Compared with some of our city churches where there is a continual influx of people already trained for the church, the number of accessions in the Hesperia Church may seem small. Not so, when the adverse conditions under which the country church labors are considered. The Presbyterian Church in Hesperia shares the church constituency of the community with a Methodist church of about equal strength. In spite of this fact, in the last nine years ninety-three members have been added to the Presbyterian Church, eighty of them on confession of faith. Instead of sixty-one, the membership now numbers one hundred twenty-three, a net gain of over one hundred per cent. Ever since the New Era started this church has paid its benevolence quota practically in full. Its total budget, including all purposes, amounts to about \$2,500 per year. This includes \$400 aid from the synod.

As showing the results of the larger parish idea it should be noted that of the total accessions to the church two came from one of the country Sunday schools, eight from another and twenty-three from another. Thus over one-third of the accessions came from a part of the community so often neglected entirely by the average minister.

Then besides these results which are expressed in church membership must be reckoned that subtle and unseen influence which is exerted by every live church and consecrated minister on the community they serve, and which cannot be tabulated in any earthly record.

Let it be noted again in closing that this story describes no methods requiring financial resources or equipment beyond the reach of any church. There are many successful methods in use today, but after all is not the heart of any program the desire to serve? People are quick to detect any insincerity, professionalism, or time-serving in their minister and just as quick to appreciate and respond to any devotion to their welfare. As we separated, Mr. Klerekoper said, "I would rather have some poor farmer bless me for help given him in the solution of his problems than to have my name in all the newspapers of the state." Isn't that the real secret of his success?

HE WHO LOSETH HIS LIFE

THIRTY-FOUR years ago two young fellows left a little Florida village to get a college education in order to fit themselves for the work of the ministry. One of their schoolmates, a bright young fellow, said that they were fools to give themselves to a work that paid so poorly. Preparing for college and getting through college were both a struggle. After seminary, the older of the two "buried himself" in a remote valley in the North Carolina mountains. His whole life was spent there. A few years ago the doctors told him that he must seek a lower climate or shorten his life. The reply was "Rather a few years of service here than many elsewhere." This January he was called Home, mourned by that whole region as few are mourned.

What are some of the returns on the investment? The external results are several churches, the Lees-McRae Institute, an Orphans' Home, a Hospital, and Woodrow Wilson College are further evidences. This man was Rev. Edgar Tufts, of Banner Elk, North Carolina. He would probably call himself a conservative of the Southern Church. But he put through a very modern program. C. J. BOPPELL

THE CHURCH THAT GREW FROM A COTTON CROP

Marjorie Patten



"Raising no haughty spire above the other low buildings of the village."

TWENTY-THREE years ago when lands were opened by the government for settlement in Oklahoma, many small pioneer villages with a distinctly pioneer spirit grew into existence. It was at the time when the name of Theodore Roosevelt was constantly on America's lips and one of these villages became known as Roosevelt. The people who settled here were neither very rich nor very poor. They came from everywhere to make their living on the land which promised prosperity in abundance and they asked for nothing more. Who their neighbors were mattered little. They built their homes, cultivated their land, planted their crops of wheat, alfalfa and cotton and, almost before the community became conscious of a mind of its own, these people of many denominations had organized four churches—a Methodist, Roman Catholic, Missionary Baptist and United Presbyterian—all claiming their share of religious allegiance from the scattered population. Each choked the growth of the other. Barriers grew high and misunderstandings occurred even within the various organizations themselves.

Roosevelt never boomed and growth has been very slow. Low prices of products, tax burdens and crop failures checked advance and as rapidly as new people moved in old settlers were forced to move out. Land ownership was next to impossible and even today 50 per cent of the farms are operated by tenants.

Nevertheless, the little community, hard working, patient, plodding steadily, forged its way through its difficulties, built its comfortable homes, trimmed its hedges, cut its weeds from along the fences, and unconsciously business grew hand in hand with farm development.

It is true that Main Street is not beautiful, but no one could say it is not busy. Trade centers here from miles around. On market day the little uneven box-like stores, with their projecting roofs that remind one of the visors of jockey caps, are crowded to the doors. The street, yards, and alley ways are lined with automobiles, wagons and ponies. Barefoot boys, farmers in overalls and broad hats, groups of colored girls and boys, whole families come in for the day to shop, go to the movies, drink cocoa cola, wait for the mail and talk things over. Market day in Roosevelt proves to the stranger that the 350 people living in the village make up a very small part of the population and if the stranger keeps his ears open he may learn from real folks about a real American community whose lands are rough, whose life is every day, unpolished, indifferent to society perhaps but very honest, friendly, and very real.

In 1915 something happened in Roosevelt which marked a change in nearly every part of the community's life. It had become non-church going, suspicious and rather contemptuous of the ministry. Three-fourths of the people went to no church and the other fourth were constantly squabbling amongst themselves. Some one spoke of the country pastor as "a lazy, no account sponger on the people."

The officials of the Methodist Church judged Roosevelt "the hardest nut to crack" in that district and they sent Rev. John S. Thacker to crack it.

This was his first charge, but courageously the new pastor brought his wife and eight children to Roosevelt and began his work of reviving the Methodist church, for which he was to receive a salary of \$400 a year. The

church building was in poor repair, a one-room preaching auditorium, nothing more. Services were ill attended and indifference was everywhere apparent.

This was not all. Mr. Thacker before he had entered the ministry had been in business. A fire had destroyed his store leaving him deep in debt. He still owed \$1,500 when he arrived in Roosevelt.

In order to make both ends meet he rented a 65-acre farm three miles from the village. It was the poorest farm in the country-side, its soil was partly alkali and had never grown a decent crop of anything, but it was all that the pastor could get or afford at the time. Farmers laughed when they saw him go to work. They were surprised too to have a minister ploughing in the fields. They didn't like his sermons, most of them didn't go to hear them. But the pastor had his own way of solving his problem. He bought four mules, on time, and he and his son John, Jr., went to work early every week-day morning. They listed deep and beneath the alkali in a rich sub soil they planted cotton. Farmers laughed aloud then. "Nobody but a preacher would be so foolish," they said. But a curious thing happened. Cotton came up, came up and made good from the first. When a drouth destroyed cotton plants in many fields the preacher's cotton still flourished. The farmers stopped laughing and grew interested. He picked 15 bales of cotton that first year—1915—and to that crop of cotton can be traced the beginning of the new \$25,000 community church building that is today the pride of all Roosevelt.

FARMERS wondered what this pastor would do next. They respected John Thacker now as a farmer of no mean ability. They even admitted that *perhaps* he could preach. Many of them went to find out and they agreed that John Thacker had religious ideas too.

In the meantime this pastor went to work Saturday nights in the village store where he met everyone, especially the tradespeople and women of Roosevelt. And all the while he talked boost, better community spirit, co-operation, the need of a community center where all might meet and understand each other better.

He planted community plant beds in his "spare time." He raised sweet potato, tomato and cabbage plants in wooden frames, and in 1919 he sold 150,000 of these plants for \$650 giving the farmers the plants at cost and making for himself \$300 clear for his work.

Finally the day came when plans for a community church were voted upon and passed. On the first day devoted to

subscriptions for the building, three-fourths of the money necessary to begin operations was collected. Five thousand dollars more was contributed from the Centenary funds.

Seventy-five per cent of the donations were given by non-church members. The plans were drawn up by the pastor himself and the building was erected under his supervision. During the process of construction some of the farmers were known to stay as late as ten o'clock at night working and the pastor himself gave 300 days of labor on the building. School children gave money they raised from plays. The Boy Scouts gave \$300.

And today travelers come from miles around to visit this beautiful church in the rough pioneer village. From the train they try in vain to catch a glimpse of it. They must walk through the village back into a side street to find it. The people of Roosevelt abhor ostentation of any kind. This church is a low, modest, white bungalow building, simple in design, raising no haughty spire or clanging belfry above the other low buildings of the village, but standing quietly among its lovely flower beds of dahlias, petunias and pansies, surrounded by a thrifty little hedge of burning bush, its doors open to welcome everyone who knocks, ready to serve, expressing perfectly the spirit of its builders.

Inside, one finds further proof of a growing spirit of brotherhood. The nursery has been furnished by the business men. Here country women may bring their babies and rest after trading. Folding doors open into the community auditorium where there are stage, dressing rooms, moving picture machine, etc. The stage scenery and curtain were paid for with money raised from advertisements placed upon the drop curtain. Among them are the following: "Farmers' Co-operative Association of Roosevelt. We buy what you have to sell and give you your hide back." "C. L. Brown, funeral director, high grade furniture, phonographs and records." "Roosevelt Garage. We repair cars and Fords." Roosevelt has a sense of humor.

A door from the auditorium leads to the kitchen equipped with long tables and cupboards given by the T. C. C. club, the leading social club of Roosevelt. The Country Club has done its bit by furnishing a fine set of dishes.

On the opposite side of the auditorium two steps lead up

to the library which the Rebeccas and Eastern Star ladies furnished. From the library there are two doors. One leads to the pastor's study and conservatory where shelf upon shelf of fragrant plants revel in the sunshine. When weddings, funerals, social affairs, entertainments and suppers are given, this church furnishes its own decorations at no expense. The other door leads to the main church auditorium flanked on one side by sunny class rooms and on the other by an Epworth League room. The building is perfect in every detail. It even has its own lighting plant, and to complete the perfectness of the grounds the men of the church laid the pavements about the property and the ladies help in the upkeep of the lawns and flower beds.

SO it was that a cotton crop helped to vitally change the spirit of a pioneer village and in a large measure to cure its long habit of "cold storage piety."

A live church program is beginning to interest old and young. Organizations have been reorganized and launched forth with interesting activities. Church membership has increased. Suspicion and contempt have died down. Denominational antagonism has decreased. One-half of the support of the church, one-half of the people attending services, three-fourths of the people at gatherings and three-fourths of the children in Sunday school are still from families of non-members. Yet all are interested and ready to continue to support the organization. The pastor's salary has been raised to \$1,500 a year.

One improvement has followed another. Sidewalks have been laid in various parts of the village. Trees and flowers have added much to its beautification; roads have been improved. A Cemetery Association has been formed and an annual "clean up day" has been added to the high school curriculum.

Roosevelt has made a brave beginning. It has in its midst one of the finest country churches in all America. Its own people have built it with their own hands and equipped it for the service of the whole community, realizing that only by good neighborship can this rough rider, pioneer, farm people continue to keep Roosevelt true to its name, which bespeaks progress, continued effort, ultimate success.

"PARSON MALTHUS"

William L. Bailey



WHEN Thomas Malthus wrote his famous *Essay on Population*

he was a country minister serving a town and country charge. This little work so challenged the thought of his day that his "cure of souls" in Albury was enlarged in a year to "the world his parish." His name ranks next to Adam Smith in social science; he gave the keynote to all modern thinking on human affairs; his name has become a new word in our language. But he ever remained the country gentleman. And because he

never ignored the place of the Church in social redemption and quoted persistently from the wisdom of Scripture, he continued to be called "Parson Malthus."

That the country and the village make such contributions of personnel to other spheres of life is not to be lamented;

it is to be gloried in. It is no loss to the country whose destinies are in last analysis so vitally affected by what the city is, and what affairs at large are. And what is more, the spirit of the country—its sanity and sense of values,—are brought to temper life and affairs in larger circles. Malthus became a college teacher nearby, but his home was always where he was "rural and quiet" and "fit to efface all recollections of swarming, whirling and bustling London." His father had been a country gentleman, a life-long friend of Rousseau, and later executor of his works, whose keynote was "Back to Nature." His own son became a country minister. His youth had been spent in the out-of-doors on his father's estate. The great poles of all his thinking are Crops and People. Malthus' work is the work of a country minister. Cobbett thought he insulted him when he nick-named him "Parson Malthus," but he really betrayed the key to the understanding of his life.

Conditions in his day—the times of the Napoleonic Wars—were strikingly like our own. His country and the whole civilized world were passing through throes of readjustment. Wesley and Whitefield were curbing violence by evangelism. Macadam and Telford were anticipating the railway.

Edmund Cartwright, a country preacher, was inventing the power-loom. There were high prices and enough hunger in England to make men to wonder if agriculture could be neglected and industry over-developed. The King's carriage had even been stopped by mobs crying for "bread." Malthus, working as a curate in his village near London, saw things at close range, and "essayed" a solution.

IF anyone was ever "persecuted for righteousness sake" it was he. He was the most abused man in England for a generation. To many he seemed brutal in his frankness. He suffered the penalty for getting down to fundamentals, and demanding straight thinking. He shed "light" on a very dark corner of human life. He did so in the interests of a real "salvation" for the suffering masses. He paid the penalty and won the glory.

If the spirit of Jesus as he saw the multitudes "fainting" and "scattered, as sheep without a shepherd" was that of a *dispassionate compassion*, then Thomas Malthus was never untrue to his "cloth." A kindlier never lived.

Yet his was indeed a "hard saying." Many could accept it as a general truth of theory, but did not care to look at their own lives in the light of it. Malthus made the whole matter one of personal responsibility. In this, too, he followed Jesus. To many, indeed, he seemed to give humanity too important a place in the making of human affairs. He did virtually say that "desire of marriage, which tends to increase population, is a stronger principle than the desire of bettering one's condition, which tends to increase subsistence." This would be one way of stating his famous principle that *subsistence only increases at an arithmetical rate while population increases geometrically*. A saying worthy of the "dismal science" to be sure. And seeming to suggest that somehow Providence (or God's wayward sons) must be at fault. "Does God," said one critic, "make men and women faster than he can feed them?" Such a critic needed no answer. But the preacher of a social Gospel may begin better to understand—as he reads Parson Malthus—what John the Baptist meant when he rated the swarming multitudes who came to him repentant, as "offspring of vipers."

Malthus "lays the axe to the root of the tree" of life. His figures go to prove the accuracy of the prophet's imagery as he pictured the ever-branching human family. And like John he calls for "fruits,"—literally "crops,"—worthy of "repentance." The world-wide and age-long problem of the relation between population and subsistence he brings over the threshold of the village home and into the heart of the family. Sinful human nature, and not institutions, he sees to be the primary cause of this inequality which lies at the root of all forms of human misery and evil.

This country parson, who had studied the poor of his own parish as well as the growing body of vital statistics of every civilized country, recalled the men of his own generation, and the whole world ever since, to the full text of the Divine command: "Increase and multiply." He reminded them that men were also "to replenish the earth and subdue it; and to have dominion over its birds and beasts, of land and sea." It is very significant that the statistics he quotes are most often of village population movements, largely the result of efficient parish records, in Continental countries. Some of his most illuminating experiences, as he travelled on the Continent, seeking confirmation of his hypotheses, were personal observations in villages, and reports from the lips of peasants. The land always produces two crops—People and Products. Man is responsible under God, for the one as also for the other. Let Parson Malthus render for us the command which has been "from the beginning;" "He will best obey the command to increase and multiply men, who purposes food for man where there was none be-

fore, and not he who brings them recklessly into the world without any such provision." Malthus has made possible a scientific Social Gospel based upon one of the oldest commandments, and voiced, and revoiced, by John, and by Him, who came to fulfill all the law and the prophets.

There are none who have a more immediate responsibility in relation to this command, than the countryman and his spiritual guide—The Country Pastor.

MALTHUS was no "false prophet," painting undated millenniums for which men of the present were not responsible. He displayed fully and frankly the law of life—as men live it—which stood in the way of any Utopia. True wealth he defined as Welfare. His work was done that men might have "life" and more so than had commonly been their lot, in his land as he knew it, or in any society that he could learn of. But the sub-title of his Essay states that it aimed at the Future Improvement of Society. And of man he did not despair. Malthus held that *ultimately the productivity of the soil is a matter of the quantity and quality of the people upon it*.

One has only to note that in every one of Jesus' Parables which deal with production on the land the human factor in the result is stressed. The Farmer is of more importance than the Farm because the Farmer makes the Farm.

Perhaps because he was a Parson, Malthus has given to the world at least one celebrated Parable. "A man who is born into a world already possessed, if he cannot get subsistence from his parents, on whom he has a just demand, and if society does not want his labor, has no claim of *right* to the smallest portion of food, and, in fact, has no business to be where he is. At Nature's mighty feast there is no vacant cover for him. She tells him to be gone, and will quickly execute her own orders, if he does not work upon the compassion of some of her guests. If these guests get up and make room for him, other intruders immediately appear, demanding the same favor. The report of a provision for all that come, fills the hall with numerous claimants. The order and harmony of the feast is disturbed, the plenty that before reigned is changed into scarcity; and the happiness of the guests is destroyed by the spectacle of misery and dependence in every part of the hall. . . . The guests learn, too late, their error in contradicting the orders of the great mistress of the feast, who, wishing that all her guests should have plenty, and knowing that she could not provide for unlimited numbers, humanely refused to admit fresh comers when her tables were already full."

Malthus was very stern in his sense of the disgrace of Poverty and Beggary. Like Kingsley, he saw the inherent vice of a Poor Law that institutionalizes instead of *personalizing* poverty.

This being his general position it was to be expected that he felt that the Church should play a vital part in the solution. He thought that the Church should vitalize its solemnization of Marriage. In fact he wanted a brief statement of the principles of his Essay to be a part of the Marriage Service! Dr. Chalmers—of fame—even took up this idea seriously and incorporated it in his system of Parochial Charity.

Malthus wanted every man to do *as Jacob did for Rachel!*

Moreover, he wanted every clergyman to do for social science what they of all others are best located and fitted to do, Namely, ascertain "what exact proportion of the destitution within their experience was due to (1) *the fault of the persons*, (2) *the fault of the parents*, (3) *the oppression of others*, (4) *the mere accidents of circumstance*." Note the order in which Parson Malthus arranges these queries!

He could not have been so uncannily wise if for years he had not watched the ebb and flow of life on the land in his Surrey Parish.

THE DOUGHNUT

W. H. Wilson

CONSIDER the doughnut as the symbol of personal service. No good unless they are home-made; they must be fried by the housewife for those she knows. Try them if you will in a hundred cities, you will find baker's doughnuts as dull as sawdust. The fork that turns them in the liquid shortening must be handled with personal concern. They can never be machine-made: defy quantity production: are among the things that are still personal, in a day of flivver journeys, "movie" entertainments and bedtime stories over the radio. Doughnuts are personal as are smiles and hand clasps.

There is a world—our world—yet untroubled by machinery: in which life is personal. Here women cook by recipes they had from their mothers and men call one another by their first names. I used to have a family among my friends, German-born they were, who invited us to dine more often than we could go—for hospitality is personal—and we always partook of Klopps, a rare meat-loaf as personal as a Scotch haggis. In the South one has hot biscuits for breakfast. They urge you to have more and you are not permitted to help yourself except from the plate that has last arrived, hot from the kitchen. Beaten biscuit, too! no chef can achieve the making of it, but only a housewife in the home.

AS for education that is academic, professional, standardized. The true teacher is personal as a doughnut, dear as a birthday party. Administrators have begun to flivverize education. They turn out teachers by quantity methods and "give credits" to students in thousands, congratulating themselves upon the new day in which personal relations are superseded by tests. Not so. The teachers and homes must meet face to face, else education is a mere peddling of commodities.

But religion is not so easily standardized. The doughnut is not more personal than the stuff true religion is made of. The pastor may organize as he will, but he will never escape the rule of smiles and hand-clasps. He will have to appreciate scrapple, be thankful for beaten biscuit and accept invitations to dinner as evidences of his spiritual value to the folk. The prophet's chamber was set apart in a woman's house centuries ago, and is still in use. There is no evidence that Christianity could continue without it.

Sociologists are having a hard time defining the rural community. Each of them has his own formula; and only for politeness sake does he quote the statements of others. But farm-dwelling persons know that the community is the domain of the doughnut and of first names for men.

The real worth of life is personal. Religion is measured by love of neighbors. Art is self-expression by means of certain forms concerning matters of sense-perception. The value of money is in the things your wife can buy with it, or the use your son will make of it. Economics, which pompously talks in statistical tones, has its beginnings in personal property and probably its chief end as well.

When religion and education shall have forgotten the limiting factor they have in home-made things and personal ways they are of no use and should be destroyed. There is doubt, for instance, in the minds of American educators whether the High School has not lost the purpose to teach. Says Mrs. Lillian Herstein in *The New Republic*: "And just when we have gathered into our high schools the children from almost every walk of life, and when, therefore, the personal contact is of special importance, the mania for larger and larger schools is rendering association of teacher and pupil less and less possible. And in order to accommo-

date the increasing numbers come the 'shifts' which threaten to become a permanent institution. . . . For the teacher it means more machinery imposed between herself and the pupil." When the High School becomes a machine for social climbers, then will we best turn its costly classes out of the expensive buildings and install in them the elementary teachers with their children. For "in the grades" there is still something personal about the work. Standardized motives do not there tempt the child away from learning.

The drift of American thinking is away from the home-made to quantity production. We are trying, to be sure, to attain ends not formerly served. We are trying to give some things to all the people. Hence the phonograph, the moving picture, and tinned beef; hence gasoline, photography and co-operative credit. They distribute the goods more widely. But not the good. The good is personal.

How much religion will be changed by the surveys, measurements, statistical tabulations, to which it is being subjected, properly enough, it is hard to say. Probably not at all, so far as the Christian religion is concerned, except in the distribution of its goods, its opportunities, to all. Its processes are as old as the Nazareth home around which grew up that group of kinsmen and neighbors who became first the Apostolic company—while our Lord was with them—and afterwards the Church. Christianity is a life, a love of neighbors, a love of God; and love is limited by knowledge. When you pass personal boundaries and deal with quantities, you must calculate. There is in love no calculation.

At various times in the growth of the American people we have striven for quantity production in religion. Three, let us say. First, there was the circuit preacher, who came to an "appointment." When people were settling and were new to the land they received the gospel from him and were thankful. But now they have settled—on farms and in towns—and they want a personal religion that has love in it, not words alone. All the towns have pastors who know and love their people. Farms, for the lack of pastors, and because religion is still machine-made, are fast becoming godless.

Then, second, the revivalists, spectacular, efficient, organized, preaching in a tabernacle to thousands. But not personal. Oh, yes, they give you a hand when you walk in a long line up the sawdust trail; but the longer the line the greater the evangelist.

Then come, third, the religious administrators, secretaries, statisticians, directors of "movements" in religion, and drives and campaigns. They too are useful. The world cannot be brought to Christ, so far as we can see, without them. But religion is not in these things. It is the pastor's precious monopoly, who is usually an unscientific fellow, as full of prejudices as a doughnut is of shortening, but sweet to the taste as is the product of the family cook-book.

Impersonal efficiency is the great illusion. Cities are its products—fragile, precarious structures as they are, built largely out of make-believe. To this illusion all idolators swear allegiance daily, as they take up the newspaper full of advertising, travel upon railroads controlled by featureless flunkies, and engage in business with strangers, by the exchange of moneys that have none but a formalized value.

True, illusion has use. In the organizing of masses of men it is a power. But life is not illusion. It is contact with persons. There in the ways of home-made things dwell religion and education. They have many useful servants. But it becomes us never to mistake the servant for the Master, who dwells with him that is of a meek and lowly heart.

ON THE WINGS OF THE STORM

HOW WHITE CHAPEL WAS BLOWN INTO SUNDAY SCHOOL

Evelyn L. Mayberry

K EITH BRIDGES had come as the new minister to Clifford Falls with great expectations. He liked the country and the country people and here was ample room for that sort of work. It was a small town situated in one of the richest of agricultural sections, a fact which showed that his members must either be farmers or interested in the welfare and advancement of the farming people. He knew that he would enjoy his work here.

But when he went out to his country charge, White Chapel, ten miles from town, he found the kind of work that would tax his strength and talents to the utmost. White Chapel was set in the midst of a thickly settled farming community and yet it was attended by a class of people who were hard to reach. At the services he held every Sunday afternoon, they gave him respectful attention, but with that their duty ended, according to their ideas.

There was no organization and, although Keith began at once to urge that they have a Sunday school, he found himself baffled on every hand. He could find no plausible reason for not organizing a Sunday school, but everyone seemed certain that it could not be done.

"I am going out to White Chapel to organize a Sunday school this morning," he announced to his wife one spring day.

"Oh, have they decided to organize?" she exclaimed eagerly.

Keith laughed. "No, they don't know about it yet, but I have been praying as well as talking, and I feel confident this morning that I have my answer. So good-bye for the day. I'll try to get home in good time this afternoon."

She waved him a merry good-bye and returned to the house. At the door she turned to watch his car climb the hill just out of town. He was so concerned about that Sunday school! She dropped on her knees beside the couch and added her prayer to his for the success of the undertaking.

K EITH made call after call and met with no encouragement. It was evident that the young people and the children were as anxious as he, but the trouble lay with the older members.

At last he decided to go back home and let the matter rest for a time. Perhaps a good revival was what was needed the most. There was a strange feeling among the people that he could not understand. Although there did not seem to be any feud among them, they were not as friendly as he might wish.

The Sunday before he had found several places in the church where a little mending needed to be done, and he had brought along a hammer and nails. As he reached the church he noticed that there was a cloud bank in the southwest and he hurried into the building and fell to work. He worked fast but, when he raised his head to look around for the last place, it was suddenly so dark that he could scarcely see to move. He turned to a window and quickly caught the dull roar of an approaching storm. Louder and louder it grew until it was almost deafening and, as he watched, a heavy, three-cornered cloud rolled up the valley below the church. The building trembled as the edge of the storm struck it, but the path of the tornado lay up the draw and he could dimly see the flying branches and pieces of buildings as they rolled and tossed in the roaring, snorting wind.

A moment and the cloud had passed, but it was closely

followed by a blinding, driving rain that seemed to pour from the clouds. Out into the storm Keith rushed, his mind full of the sight that he had just seen, safe in the church above. What desolation lay before him he could only guess as he ran through the storm across a stubble field that sloped shortly to the valley. From the stubble field he passed into a large orchard which was the pride of its owner, and here he found more and more signs of the havoc of the storm. Trees were broken over or lifted root upwards and thrown in piles. He wound around among them, finding all too often pieces of chairs, lace curtains entangled in the branches of apple trees, broken glass and dishes. As he came to the farm house he found the buildings laid low and the members of the Drumwright family huddled together, vainly trying to find shelter from the downpour.

There was just one thing to do and that was to go to the church, left high above the track of the storm. Mrs. Drumwright had been hurt, how seriously they could not tell. They carried her on a cot made from a door that lay nearby. All had received scratches and bruises and they made a sad procession as they wound their way back through the orchard and up the hill. Bedding, some in good shape and some thoroughly soaked from the downpour, was found and taken along.

When the fugitive company reached the church building they promptly built a fire in the furnace and soon had a welcome light shining from the church out over the stricken valley. All the lamps had been set in the windows as a signal of hope to the inhabitants around. People began coming in before long and the church presented the picture of an emergency hospital. Two young men were sent after Clifford Falls doctors, for there were three victims in a serious condition and many cases of shock and exposure.

Church pews were used as beds and all who were able gave their time and strength freely, there and out among the ruined buildings, rescuing the live stock and bringing in the valuables and such pieces of furniture as could be found. On through the night they worked, thinking nothing of the time. Just as Keith had been the first volunteer in the rescue work he had stayed at the front, helping, advising and plunging in where even rugged farmers dreaded to go. He had been raised on a farm and he knew, without being told, how to handle the wounded animals, and when it was more merciful to kill than to cure.

Mrs. Bridges came with the doctor and stayed as nurse, cook and general helper. She had not been among these people very much but there were no strangers now.

With daylight the work of finding lost articles and restoring them to their owners went on in earnest and help came in from the country surrounding. The storm had plowed a way for a space of seven miles and then had lifted, striking again after ten miles. But it had spent its force during the lift and no place had suffered as had the White Chapel neighborhood.

For a week nothing like order prevailed. The people all lived at the church and worked as they could. Insurance adjusters came and went until finally it was possible for the rebuilding to begin. Here, too, the people found they could work together better than singly. Their spirit of co-operation sent a wave of thankfulness through their pastor's heart.

(Continued on page 14)

PROGRESS IN BLUE GRASS: A PAGEANT

SEVENTY years of organization as a Presbyterian church and fifty years of worship in a Presbyterian church building have but recently borne fruit at Blue Grass, Iowa, in such degree that Presbytery came in full force to inspect the plant and program there erected. At the same time occurred a Homecoming Week with a pageant written by the minister, Rev. Norman Kunkel, as its central feature. The bare outline here presented of this pageant will be of help and inspiration to other country scribes, but a supplementary pageant may well be unfolded first on The Reason Blue Grass Was Able to Produce Such a Pageant.

The Blue Grass community has had an element of loyalty and determination through its history; some people have always felt a responsibility for their church, maintaining it through a decade without competition but with irregular preaching service. The watchword of this anniversary celebration in September was "Vision, accompanied by hard work, cannot fail." This spirit has been a recent growth in the Blue Grass church.

Two other denominations had organizations in the early days. "One might suppose," writes the pastor, "that the passing of the other two churches has made life easier for the third. In a large measure that is true, but there is a sense in which it is not true. The greatest forces in the world are unseen and the psychological effect upon the community of the passing of those houses of worship was a sense of the transience of religion at its best, and its ultimate failure. In the minds of some that fatalistic attitude was taking hold."

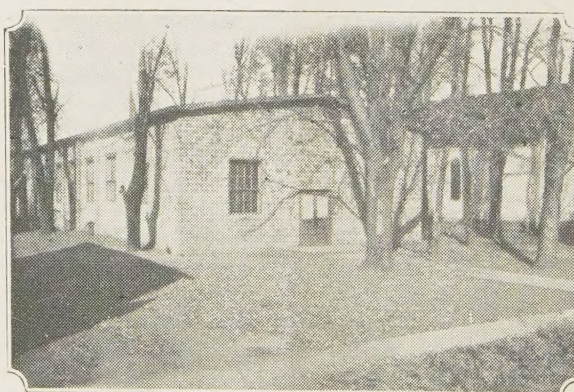
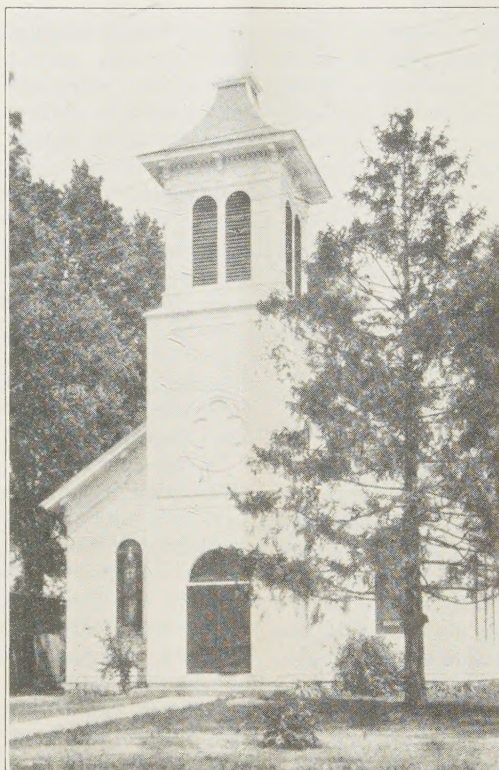
Then in 1920 there came as summer student supply, Rev. L. P. Penningroth, and the first impetus was given to the present religious activity. Under his direction a playground was equipped, and as the summer waned the need for a community building became so insistent that ground was broken for it and for a manse as well, in order that there might be a resident pastor to insure permanence to the new enthusiasm. Three months later at the dedication, the first of a series of home talent plays was given, entertainments which have made splendid training for community pageantry.

The minister returned to seminary and the enterprise

lagged until in the spring of 1921 Mr. Kunkel took charge,— "a new broom" he calls himself. He had also the further novelty to a people used to the preacher of the "touch not—taste not—handle not—without your Sunday clothes on" variety, of turning up in overalls, hammer in hand. Within the past two years, the church membership has leaped from 40 to 70 and the property increased to \$25,000 value. Blue

Grass, with 200 population, is a thoroughly organized town, even to a Ladies' Industrial Society with the initial purpose of oiling the main streets. The anniversary and pageant exemplify the success attained in unifying a body of clubs and auxiliaries into one wholehearted effort without regard to creed or church predilection.

Admitting the dangers of over-organization, the pastor says, "Reports are coming in from all corners of very similar movements which have failed for lack of intelligent leadership." But, "it has been the Blue Grass church which furnished the initiative for the community house movement, and it is the church today which is seeing that proper leadership is guaranteed." And so this church of Blue Grass, realizing that she could not live by activities alone but only "by doing the thing she has been commissioned to do—planting the love of God in the hearts of men," summoned her people in anniversary to "consider the real reason for her existence."



*The Blue Grass Community House is the hand-
maiden of its neighbor, the Church*

Activities Chart of Community Building Within Past Year

Annual Fair and Bazaar—yearly.
Basket Ball Games—weekly.
Board of Trustees—monthly.
Boy Scouts—weekly. Pastor is scout leader.
Building Improvement Committee—quarterly.
Christmas Pageant—yearly.
Church Services—weekly.
Church Socials—quarterly.
Concerts—occasionally.
Entertainments—occasionally.
Executive Council—monthly.
Fourth of July Celebration—yearly.
Girls' Basket Ball Practice—weekly in season.
Home Talent Plays—occasionally.
Ladies' Auxiliary Bazaar—yearly.
Memorial Day Bazaar—yearly.
Men's Club—weekly.
Moving Pictures—weekly.
Orchestra Practice—weekly.
Phi Sigma Brotherhood—weekly.
Phi Omega Girls' Club—weekly and yearly Bazaar.
Organized by pastor's wife.
Sunday school—weekly.
Sunday school officers and teachers—monthly.
Young People's Hallowe'en Party—yearly.

Picnic for community—yearly.
Play rehearsals.
Session of Church—monthly.
Socials by Organizations.

The building is used occasionally by: Live Stock Shipping Ass'n; Ladies' Industrial Society; Ladies' Auxiliary of church; Blue Grass Twp. Farm Bureau; Blue Grass Twp. Farm Bureau Ladies; Buffalo Twp. Farm Bureau Ladies; Parent Teachers Association.

"BUILDING BLUE GRASS"

THE PAST, PRESENT AND FUTURE OF OUR COMMUNITY

Written and directed by Rev. Norman Kunkel

(Scenes apporportioned to various neighborhood clubs and auxiliaries.)
Music by the Blue Grass Community Orchestra.

ACT I—The Vanishing American.

Scene 1. The White Man's Foot.

Overture, "Indian War Dance"—Bellsted.

In the distance an Indian Scout wearily approaches, seeking a camp site. Chief Blackhawk and tribe pitch camp. Indian Council Fire. Scout reports finding white men in big canoe on Mississippi. The war dance. Off to give battle.

Interlude.

Solo—"By the Waters of Minnetonka."

Scene 2. Blackhawk Defeated.

Warriors return defeated. Gen. Scott and aides enter to make treaty. The Peace Pipe is smoked. Treaty made. Blackhawk led off in chains.

Musical setting: "The Indian's Lament," Dvorak-Kreisler on the Victrola.

ACT II—The First Settlers.

Overture: "American Life"—Ascher.

Scene 3. Explorers find patch of Blue Grass.

Naming the place. Building of Rufus Catlin's hut. Post Office established. A funny incident, but true.

Scene 4. Early Social Life.

Showing the social side of the early settlers' life. Folk Songs.

ACT III—Scene 5. The Early Church.

Music—"Missionary Overture"—Ascher.

First meeting for organization at the home of Mary E. Robinson, Rev. James D. Mason presiding.

Scene 6. The Present Church.

Rev. Enoch Meade presides at the laying of the cornerstone of the present church in the spring of 1873.

ACT IV—The Days of '61.

Overture—"Marching Through Georgia"—Work.

Prologue: Three young men decide to enlist in the volunteer company.

Scene 7. With Grant at the Front.

Battlefield by moonlight. Wounded boy. Old Black Joe, a contraband. Scout brings news of the enemy. The call to arms.

Scene 8. America Triumphant.

The spirit of Lincoln. Lest we forget. Group of World War veterans who keep the spirit of freedom alive. Red Cross Drill by the Girls' Club. (Sunshine Workers). "Columbia"—the spirit of America Triumphant—and her attendants enter.

ACT V—The Summons of the Future.

Scene 9. The Church Serving the Community.

Street gang trying to play games but always fighting. Rev. Penningroth (former pastor) points out to community leaders the need for something better,—a place where young and old can meet for supervised recreation. (Curtain drawn to indicate passage of four months' time). Happier and better days ahead.

Scene 10. United to Serve.

Participating: Various groups who have already appeared in the pageant, group of Easter children, group of enslaved children, group of foreign children, and others. Grand Ensemble. The spirit of the church enters. Group of enslaved children are set free by the Wise Men, others by the spirit of child welfare (the nurse), the Spirit of Education, and the Spirit of Supervised Play.

The Spirit of the City Beautiful enters with her attendants and all various participating organizations. Exercises and closing choruses by the entire assembly.

NOTE.—The author wishes to acknowledge his indebtedness to the following works from which quotations have been made:

A Pageant of History—Walter Ben Hare.
The Commonwealth of God—H. Augustine Smith.

A PROGRAM FOR YOUNG PEOPLE IN THE RURAL CHURCH

William Ralph Hall

NO one questions the need of a definite and practical program within the country church for the young people. There are no finer people anywhere with whom to work. They have large capacity, they are responsive to constructive leadership and once committed to the program of Jesus Christ, they are dependable workers.

As elsewhere today, a hit and miss program will not accomplish permanent results. The purpose of this article is to indicate briefly the elements of a comprehensive program, to point the way toward building such a program in the light of local conditions, and to offer some suggestions as to methods and leadership. It is the age group eighteen through twenty-three that is especially in mind in the discussion of this article.

THE AIM OF A YOUNG PEOPLE'S PROGRAM. The aim of a young people's program is to develop Christian manhood and womanhood in all of life's many relationships. It is valuable for the leaders of young people and for the young people themselves to have a definite aim. Let the young people themselves phrase the aim and then in determining the program and in carrying it out, keep the aim in sight all the time.

THE DIFFERENT ELEMENTS OF A PROGRAM. It

RELIGIOUS EDUCATION

Department Edited by Harold McA. Robinson, D.D.

is easy to determine quite a number of concrete things to do that will interest young people and be really helpful to them. It is quite another thing

to determine a program that will include all the essential elements of Christian growth and include them in such measure as to reasonably expect wholesome growth.

First, there is WORSHIP, or establishing intimate personal relationships with God. This includes such elements as reverence, prayer, praise, inspiration, aspiration and humility. There must be in the program definite ways in which the worship elements essential to each life may be developed. There are possibilities within the home and every service within the church provides a desired opportunity. Two things must be kept in mind constantly as this phase of the Christian life is developed. (a) All the parts of a worship service must be carefully planned. The use of the Bible, music, prayer and giving must each contribute its part. (b) All those things that tend to thwart our purpose in a worship service must be removed. Confusion, noise, irreverence and any other disturbing factor must be eliminated. Little by little young people must be led to understand that worship is an essential element in their religious life—not a useless tradition that we have failed to cast aside.

Second, there is INFORMATION or a knowledge of Chris-

tian history, principles and program. It is a good thing to have all the young people in a Sunday school class. Certainly there is some instruction there. It is a far bigger thing to set down rather carefully the things which young people ought to study in addition to the Sunday school lesson and determine how such study may be made possible. Missions, Stewardship, Evangelism, Leadership Training, Citizenship and such subjects must be considered. And there are practical ways in which active young people may be led to take up these subjects.

Third, there is TRAINING or learning to do by doing. At every turn in the road in the local church leaders are desired, such as officers for the different organizations. They are raised up by giving them a task that challenges. Too, training in devotional expression is a phase of Christian development that must not be overlooked.

Fourth, there is SERVICE, or building the Kingdom through practical help to others. Any program that is comprehensive must include that definite expression of the Christ within the life that makes home life better, the community better, and the mission field nearer.

Fifth, there is SOCIABILITY, or the fellowship of Christian young people that is wholesome, interesting, and a vital part of Christian life. It is a mistake to conclude that a program for a rural church does not need to take into account the social and recreational features. These are not incidental extras, given sometimes as good measure, in a program; they are a vital part of every comprehensive program.

THE AGENCIES CONCERNED. Let it be understood clearly that a constructive, worth while program cannot be made effective through the expenditure of an hour a week any more than a healthy hill of corn can be grown on one drop of water a week. The developing of the Christian life is worth giving time to. With our present church traditions, there are usually three or more agencies that can help in carrying out the program for the young people.

First, there are the PREACHING SERVICES of the church. Here age groups are largely lost sight of. Families come together, sit together, and all share the same service. Possibly the largest contribution that these services make is toward the worship elements in spiritual development. There is, of course, instruction and some expression.

Second, there is the SUNDAY SCHOOL. Here the age groups manifest themselves. Sometimes the classes for young people are composed of both young men and young women, but more often young men in one class and young women in another. The latter is generally to be preferred. The Bible study in the class becomes its major task but this is supplemented by the worship elements of the opening services and by the expressional elements in class.

Third, there is the YOUNG PEOPLE'S SOCIETY, or in some cases a YOUNG PEOPLE'S CLUB. In the great majority of cases, devotional expression, fellowship, training in leadership, and practical service are the elements that this organization contributes.

Immediately the idea of attempting to get young people to feel a definite obligation to the preaching services, to the Sunday school and to a young people's society will seem to some impossible. Under the right incentives and leadership, young people can be led to accept all three as definite obligations and add to these weekday meetings.

SET DEFINITE GOALS. If young people are to be more than casual attendants upon the church services, definite goals must be set and promoted. These may include attendance, maintenance of a choir, assistance in ushering and other things that may grow out of the local situation. Similarly, definite goals may be set for the young people in the Sunday school. Class membership, attendance, lesson prepa-

ration and practical service may be considered. Carrying the idea forward, the young people's society would face the challenge of goals. For this organization, such a goal or program covering a year is available under the title, "Presbyterian Service Program." This program has three sections: (a) Service to members; (b) Service to the church; (c) Service to other people. A wall chart and literature explaining it is available upon request to the Board of Christian Education, Witherspoon Building, Philadelphia, Pennsylvania.

ADMINISTERING A COMPREHENSIVE PROGRAM. Every good football team has its coach, but the coach never plays on the team. Too often it is concluded that because young people's work in the church ought to challenge the young people to assume responsibility, it ought to be left entirely in their hands. This is a striking error. Young people's work needs supervision. There ought always to be at least one adult supervisor thoroughly interested in young people, whose particular church job is to be a coach or counselor for the young people. It is better still if the group can have as supervisors, a man and a woman. Where a husband and wife meet the requirements, that is a particularly fine arrangement. These advisers may be specifically attached to the Sunday school, the young people's society or to special clubs. That matters very little.

WEEK NIGHT ACTIVITIES. Organized Sunday school classes often give considerable attention to "through the week activities." Not infrequently the local churches are attempting to make these "through the week activities" or week night meetings contribute to the development of the young people's age group as a whole rather than to be the expressional side, from the point of sociability, of any one particular organization. These week night meetings may very well include in their programs some of the essential elements of the religious development of young people not included in the Sunday worship service, Sunday school or young people's society meeting. In some cases, the young people's society meeting will be held on a week night rather than on Sunday night. Leaving this aside, it is quite possible to consider a program much as follows:

Two week night meetings a month. The first hour of each week night meeting might be given to some form of instruction or expression that is educational; for example, a mission study or other study class, or the study and development of a pageant. This program hour in the course of the season could be greatly varied. The remainder of the evening could be used for sociability. A great deal depends upon the meeting place and the equipment available as to the plans that would be carried out. A third element might logically enter into this week night meeting at least once a month. That would be the business session for the young people's society or for the entire young people's group of the church if they are organized as a group. In some cases it will seem unwise to have such a week night meeting more often than once a month, but if the church seeks to be a large factor in the lives of the young people, it must command more of their time.

NECESSARY ADJUSTMENTS TO LOCAL CONDITIONS. There are two dangers that the average local church faces in building its own particular program. The first is that it will fail to recognize the need of adjusting a general program to peculiar situations. The second and greater danger is that the leaders will feel that local conditions are so peculiar that no general program can possibly be made effective and, therefore, they will fail to attempt a program. Local conditions, after all, are distinctly minor factors and in most cases they do not become outstanding obstacles. The vital thing is to get the young people themselves to assist in building a program and in carrying it out.

THE SUNDAY SCHOOL AT WORK

Department Edited by J. M. Somerndike

BEGIN WITH THE CHILDREN

CHRISTIAN leaders everywhere are agreed that there is no possibility of building up a permanent Christian civilization except by a universal and thorough-going process of Christian education, and that there is no other way by which the Christian ideals may be imposed and the Christian spirit made dominant in national life. Our system of public education has been secularized, so that it is left for the Church of Christ to assume the responsibility for the development of a citizenship that is intelligently Christian. We know, too, that there can be no such thing as a Christian commonwealth without Christian character and that Christian character cannot be developed without a knowledge of God and His word and a surrender of life to Jesus Christ.

Whichever way we look we are confronted with the indisputable fact that all the future progress of the Kingdom of God and the advancement of our nation in Christian culture are to be determined entirely by the manner in which we train the child today. Neither the difficulties of the task nor the discouragements that lie in the way should be allowed to turn our eyes or our energies away for a single moment from the task. It is the one thing we cannot and dare not neglect.

If we accept this view we must take the next step and recognize the important place which the Sunday school occupies in the Christian nurture of the child. It is a trite but none the less true saying that practically the only instruction in the Bible and the Christian life which the average child receives is in the Sunday school. And unfortunately this is true of children who come from so-called Christian homes. How different from the situation as we find it in the early days of our republic! The textbooks of the Pilgrim Fathers taught religion. The New England Primer, of which three million copies were used, contained a complete statement of the Christian faith. Even the learning of the alphabet cultivated a familiarity with the Bible.

It is the manifest duty of the Church, therefore, to devise and vigorously promote a curriculum of Christian instruction and training that will adequately meet the need of the child in each stage of his development. We are far from being satisfied that the child is receiving adequate instruction and

training in religious things. Under our Protestant system the child of the Church spends 52 hours a year in Sunday school—the teaching period occupying half that time. In other words, 26 hours a year are devoted to actual teaching. Needless to say that there is little if any recitation of lessons. It may well be questioned how deep an impression is made when no recitation is required. We cannot wonder why the Sunday school fails to hold the interest of the adolescent boy or girl when we stop to consider that it makes no demands

upon them; it charges them with no responsibilities; it gives them nothing to do during the week to remind them of the Sunday school and the teaching of the previous Sabbath. If we are going to do effective work with our boys and girls, we must develop Christian contacts with their every day life, at home, at school, at play.

But other elements must be considered in discussing the religious education of America's youth, for we must bear in mind that only a small proportion of our children are reached by the Church schools. In his recent book, "Religious Education and

American Democracy," Dr. Athearn states:

"Sixty millions of our one hundred million citizens have no connection with any church. There are fifteen million children in this country who receive no religious guidance whatever. There are thirty-five million over ten years of age outside the membership of any church. There are ten thousand small towns west of the Missouri River in which Christian preaching is rarely, or never, heard. New sciences, new psychology, new sociology, new wealth, new forms of amusement, are all factors in the decreasing interest in religious training. We are fast drifting into a cultured paganism. Unless the Church takes immediate steps to stem the present tide of indifference, luxury, and commercial greed, this country will soon cease to be a Christian nation—if, indeed, a country in which three out of four of its citizens are without active Church relations can be said to be a Christian nation now."

Statistics furnished by the Bureau at Washington show an increase in population during the past year of 1,618,000, but the growth of Church membership each year in the United States has averaged about 600,000. Do we appreciate the



Thirteen boys and girls who travelled eleven miles every day for thirteen weeks to attend the Vacation Bible School held in a district schoolhouse where our Sunday School Missionary is maintaining a mission Sunday School—no church or pastor within thirty miles.

significance of these figures? Do we realize that population in the United States is gaining on the growth of the Church at the rate of 1,000,000 a year?

Let us look at the situation. The "Neglected Fields Survey," conducted by the Home Mission Council, tells us that conditions in Colorado revealed only eleven per cent over-churching and that there was far more overlooking than overlapping. "It was the opinion apparently of most that there is decided over-churching, chiefly in small towns.

"The fact was carefully noted, also, that some of the churches in small towns minister to considerable districts of surrounding country. In nearly every state visited, from four to sixteen men declared that they knew of people who had grown there from childhood to young manhood and young womanhood without having Gospel privileges within reasonable reach. Perhaps more significant were facts like the following, which were brought to our attention:

"In Montana 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in the northern part of that state, 40 by 100 miles, has been homesteaded during the last two years, and has few religious opportunities.

"In North Dakota, fourteen counties have but three permanent places in each for worship. One county in Idaho has a rural population of 9,000, with no preaching service. Another county of the same state has purely rural population of 18,000, yet only two or three of its sixty-five school districts have regular preaching services; these two Idaho counties are largely Mormon. Literally, thousands of foreigners in all the states surveyed never hear the Word."

"We find in one western state one hundred and thirty-three towns of from one hundred and fifty to one thousand souls without any Protestant religious work, and one hundred of them being also without Roman Catholic work. In addition to these, there are four hundred and twenty-eight communities of sufficient importance to have post office, but without any churches. If the same rate of destitute communities to total population holds through all the mountain

and Pacific states there are many more than four thousand such communities in those eleven states. Home Mission funds have been so limited that the Boards have all felt compelled to confine their efforts mainly to what appear to be the most strategic fields. But we must find some way of establishing Christianity in the thousands of neglected fields."

Dr. Bruce Kinney, author of "Mormonism, The Islam of America," Superintendent of Western Work under the Baptist Board in the West, furnished additional illustrations of "overlooking" in his most recent treatise entitled "Frontier Missionary Problems."

"I visited one county with a main line of railroad running diagonally through, which, according to the census, had 6,000 people. There was not a single evangelical organization in the entire county nor was any such regular work being carried on. This, despite the fact that there were seven towns with a population of from 500 to 1,400 each. In one of these towns a woman, several times a mother, said in my presence that she had never had an opportunity to belong to a Christian Church. I dedicated a building in a town which for several years had had 400 people. It was on a transcontinental line of traffic, but there was not another religious organization or church building for seventy-five miles. In a religious survey, conducted in 2,266 Oregon school districts, 1,141 reported, and of that number, fifty-four per cent had no access to religious services, not even a Sunday school. It was estimated that if all had reported the percentage would have mounted up to seventy-five per cent. It is estimated that in Western Washington 120,000 people have no regular religious privileges."

We need not multiply these descriptions of the great and pressing need of extending the Church's influence far beyond her present borders—and Sabbath school Missions must continue to be the trail-blazer—the pioneer, the path-finder, not necessarily for the establishment of more churches, except where they are needed, but as the great agency which is fundamental to all other forms of Christian effort—the agency for the Christian nurture of the children.

THE REVIVAL OF SUNDAY SCHOOL INTEREST RESTORES A DEAD CHURCH

DURING a trip in MacDonald county," writes an Ozark Mountain Missionary, "I camped beside an old church building. I had supper, pitched my little tent, and rolled into the blanket. I was compelled to seek shelter from the rain inside the church. There being very little roof on the building, I had difficulty in finding a dry spot. However, after the storm was over, and morning came with beautiful sunshine, I dried my bedding, had breakfast, and started to visit the homes in this community. I learned that this old church had been neglected for over eleven years. Formerly, it was a Cumberland Presbyterian Church, but it had become a dilapidated wreck, no roof, no windows, or doors.

"I asked if there was a Sunday school near, and I was told the nearest Sunday school was six miles, and that it was closed most of the time. I visited the schoolhouse, and was permitted to speak to the children. Before leaving, I asked how many children would like a Sunday school, and every hand went up. This encouraged me, and I visited every home for three miles around. This was by no means



Just as dead as it looks. What's the trouble? Never had a Sunday school. A rural church without a Sunday school is one without a future.

an easy task, as the homes were scattered on the hillsides and creek bottoms. I crossed the creek fifteen times in one day, and never retraced my steps. I found the sentiment of the people favorable toward a Sunday school, but they were afraid to make any effort in this line, because no one cared to take the lead. However, I asked the school teacher to help us out, and she did. Volunteers assisted, and we cleaned the old church building the best we could. Another friend loaned us an organ, and by Sunday we were ready for service. Sunday morning about fifty chil-

dren and grown folks came. After singing several hymns, I urged the need of spiritual things, and pointed to the responsibility we owed to the children. We organized, with the school teacher for superintendent and one other volunteer for teacher. Both acknowledged that they had never done this kind of work before. I visited this Sunday school often, and visited the homes of the people, and found many friends. This Sunday school, with the assistance of a few friends outside, has repaired the church; they have an organ, and have on their roll over one hundred children and young folks. Many homes now have established the family altar."

FROM OUR STUDY WINDOW

"THE PEBBLES IN THE FARMER'S BOOT"

A RECENT writer uses this suggestive title for a discussion of the chief disadvantages under which the farmer is at present laboring. The farmer's boot has been planted in a very prominent place and whatever pebbles there are in it have become matters of national concern. When the farmer walks with a limp, the politician trembles.

It was not always so. In the old, old days, when the "truly rural" was the truly serene and the farm was hailed in song and story as the abode of contentment and plenty, statesmen (sic) felt they could afford to ignore the farmer—and generally did so; at least after election. That was before the day of "embattled farmers." But the farmer's hour has struck. He is on the front page of every metropolitan newspaper, in all our most sedate periodicals, bank bulletins and other organs of respectability. He is courted by political organizations, listened to in the halls of legislation, reckoned with wherever national policies are discussed. And it is wheat that has done it!

It might seem rather curious that so much discussion should be precipitated by a commodity which is far from being king of the farm. Perhaps the reason is that it is king in several doubtful political states. As a political issue certainly it has gathered to itself a strange collection of bed-fellows. But it has served a useful purpose. To be sure, the current potter has not developed anything which has not been known to students of rural economics for lo! these many years. But it has emphasized some fundamental truths for the popular, not to say the political mind. And it has convinced the farmers themselves on some important points.

Agriculture is not on a sound economic basis. It is over-capitalized from the point of view of its earning capacity. It bears a disproportionately heavy share of the national tax burden. It has inadequate facilities for operating credit. It suffers from an inefficient and costly distributing system. It displays many evidences of poor management. Its continuing prosperity is menaced by too many factors not within its power of determination. It lacks organization and hence business capacity.

Remedies

TO see a problem clearly is the first step toward its solution. More people are intelligently studying the farmer's problems than ever before. Three main lines of improvement are emerging from the discussion. The first of these is education and information. The fundamental problem is, of course, the problem of the rural educational

system. In that field we are making steady and encouraging progress. Apart from that, the farmer needs ampler and more reliable sources of information as to conditions affecting his business. For one thing, he needs fuller information as to marketing conditions. In many ways, government agencies are developing their service at this point.

The second source of improvement is legislation. We may well pray that the farmer may not be afflicted with all the legislation proposed for his benefit by his friends—and by himself. But wise legislation in certain fields will help, just as the recent credit legislation passed by the last Congress has helped.

The third source is farmer organization. Just at present co-operative organization is being hailed by many as the cure-all. We doubt if it will work the miracles claimed for it. But there can be no doubt that adequate economic organization on sound co-operative principles will go far toward remedying the business ills of farming. Just at present there is a tremendously wide-spread interest in this subject.

Co-operation

THE great co-operative organizations of Europe and the earliest successful ones in this country have been of great and fundamental social significance. They have rooted themselves in the social life of local communities. No small part of their economic success has been due to the amount of social and spiritual cohesion behind them. No small part of their permanent contribution to rural welfare has been in their heightening of that social and spiritual cohesion. It has long been regarded almost an axiom that successful co-operation must begin in a local group of farmers who are acquainted with one another.

Of late, a new point of view has been developing. Some of the newer, large scale co-operative ventures, organized to take over practically the whole of some branch of farming, have been projected along purely business lines. Social values, as such, do not figure in their calculations. They make little if any use of local organizations. A great organization based upon a legal, business contract takes the place of a close-knit association of socially significant locals.

It is interesting to speculate just what course these great agricultural trusts may take. Can farming succeed on the methods of "big business?" But whether it can or not, isn't there danger of a very real loss in thus depriving co-operation of its spiritual significance? Aren't the social factors of more importance in farming than the purely monetary ones? We doubt if farming can be permanently organized except on a spiritual basis.

OUR BOOK SHELF

CO-OPERATIVE MARKETING, by Herman Steen. Doubleday, Page & Co. 1923. \$2.00.

MR. Steen's book is the first to be published under the official seal and insignia of the American Farm Bureau Federation. It is also the most complete and up-to-the-minute discussion of farm co-operative organizations. The method of the book is to describe historically and critically the situation existing in each of the main types of agriculture and then to summarize the fundamental characteristics of all successful co-operative organization.

After a general, introductory chapter there are separate chapters on tobacco, dried fruits, citrus fruits, apples, soft fruits, cotton, livestock, wool, eggs, creameries, cheese, condensed milk, fluid milk, grain, potatoes, vegetables, rice, seed, nuts. These are all excellent summaries and make interesting and instructive reading. Incidentally, it is easy reading. Mr. Steen is an editor and knows story values. Also, he may at some time or other have been a head-line writer. He believes in snappy titles. For example, "Scalping the Stock Scalpers" (on livestock marketing); "Unscrambling the Egg Markets;" "Putting Co-operation in Tins" (condensed milk); "The Milky Way;" "From Cow to Consumer;" "It Saved Their Skins" (on potato marketing); "Spilling the Beans," etc. But the text is not nearly as trivial as such titles might indicate.

Nine points are emphasized as characteristic of sound co-operative organization: (1) The primary aim is merchandising. (2) They are organized to market the commodity as a whole, not by locality. (3) They are based on legal, binding contracts between producer and association, for a term of years. (4) They pool their products according to grade, size, or other physical characteristics. (5) They provide standards of quality and differentiate accordingly in distributing returns. (6) They are managed by experts who specialize in marketing that particular product. (7) They operate on the non-capital, non-profit basis. (8) They are organizations of producers only and are controlled as to policy and procedure by their members. (9) They are operated as semi-public bodies.

ORGANIZED CO-OPERATION, by John J. Dillon. The Rural New Yorker, 1923. \$1.00.

MR. Dillon is a master of generalizations, who begins his lesson to the modern farmer at the dawn of civilization. His book contains a good deal of sensible advice but it altogether lacks the completeness of description and the critical analysis which distinguish Mr. Steen's work.

THE COMMUNITY NEWSPAPER, by Emerson P. and Florence Harris. D. Appleton & Co., 1923. \$2.50.

THIS book deals with the newspaper whose chief concern is the life and development of its own community as distinguished from the larger or metropolitan paper. It is described as "a comprehensive handbook of practical information for all journalists and students of journalism whose work lies in the local field." The work is divided into four parts. Part I analyzes the community and the individual with special reference to their newspaper needs. This is an exceedingly suggestive discussion, which shows a fine grasp of the importance of the newspaper in promoting every form of community betterment. Part II deals specifically with the editorial content of the paper to meet community needs. Part III discusses problems involved in selling the product to readers and advertisers. Part IV considers the relation of the publisher to his field and to the work in hand.

WE are of the opinion that a book of this character would be profitable reading for every minister and other community worker in the town and country field. Religious and social agencies have not availed themselves fully of the channel of publicity which the local newspaper offers. Here is an ally, usually ready to co-operate with them and able to materially advance their interests. Such co-operation will be more freely given if those who seek the editor's help understand something of his problems and difficulties as well as his possibilities of helpfulness.

ON THE WINGS OF THE STORM

(Continued from page 7)

IT was Sunday morning and the minister had gone to town for his morning service with his wife. White Chapel was in order and filled with people who seemed to feel that they had a real reason for being there.

Mr. Drumwright mounted the platform and as he stood for a moment not a sound was made. Twice he cleared his throat as though to speak, but still he hesitated.

"Brother Gradner, will you come to the platform?" His voice was shaking and his face pale.

In the center of the house a man arose and walked to the platform without looking to right or left. He was an old man, somewhat bent by the years. As he stepped before Mr. Drumwright they presented a sharp contrast—the latter tall and stoutly built, with grim determination about his square chin and an imperious flash in his dark eyes. The two clasped hands and Mr. Drumwright spoke.

"Before all of this congregation I apologize to this man I wronged a good many years ago. When he was our Sunday school superintendent thirteen years ago, I said things about him that were not true. Because of a misunderstanding we had over a trade, I held a grudge against him. I don't know why the Lord let me live to straighten it out after I had put it off so long, but he did. I thought of this sin and a few more when the storm struck two weeks ago. Now this is what I want to do." Mr. Gradner had taken a seat in the front of the room and all attention was centered upon the man who had called the meeting together.

"I'd like to know right now how many of you want to organize and keep up a Sunday school here. Everybody that'll pitch in and help with this stand up."

Everyone in the room stood up. Their eager faces showed that they had been wanting just this for some time.

"I have appointed myself chairman of this meeting. Now let's have some nominations for superintendent. Put in some of our young men who have the gumption to make things go."

The election was accomplished with surprising promptness. Officers were elected and teachers chosen and all adjourned for a picnic dinner on the grassy plot back of the building.

When Keith Bridges drove up to the church that afternoon for his usual afternoon service he was surprised to find the building full to overflowing and he was still more surprised to find that a Sunday school had been organized.

The new superintendent was attempting to divide the assembled company into classes and he held out his hand to Keith as he came down the aisle. "Glad you have come, Brother Bridges. It's going to be some job to get us all lined up in here, but this week we are going to build an arbor that will help out through the summer. Then by next fall we will have enough rooms added to this church to take care of all the classes."

Keith returned his grip with a fervor that made him wince.

"Yes, and we're going to have a kitchen and dining-room in case we all want to move in again," Mr. Drumwright announced, and the first tense moment was broken up.

WORKERS' FORUM

FOR THE INTERCHANGE OF OUR PLANS AND SUCCESSES

MEDICINES FOR THE SPIRIT

HERE if anywhere we surely need to be rounded up to a sense of the need of the work," writes the pastor at Florence, Arizona. "There may be communities where a religious sentiment is strong enough to keep things going, but this is not one of them. Nothing but a complete consecration to the work and a burning zeal in it will ever accomplish anything here. That, however, is becoming more or less so in every place."

"The world is ending and beginning," says someone, and I believe it is a true statement, and we had better wake up to it. The world before the war or since has passed or is passing, and 'The Kingdom of Heaven suffereth violence.' The disturbed present may mean much for the future, and the present must always be disturbed, if anything is to be done for the future."

FROM Mississippi—"It is true that this is a hard field to work on, but it still does seem to me that God is answering the prayers which are going up that these people might awaken. During the meeting of the other church which affiliates with our church, they took in 41 members, most of whom might have come to us but that *my people would not work*. Hence the other church acted as I suggested, and they got the result."

A LITTLE church in the Southern Mountains profits similarly by the broad vision of its pastor. The "protracted meeting" of irregular preachers calls away the young people and the original adherents of its denomination. The pastor speeds them on their way and prays publicly for their meetings. As a result, instead of a strained relation after such an exodus, the people come back to their faithful home church feeling that it has their interests at heart and not just its own.

BBETTER yet, this account from an open country church in Alabama: "I conducted revival services for six days at Beulah, did all the preaching and led and directed the singing. Had a large congregation at both day and night services, more at night most of the time than the house would hold. Had 12 professions and six additions to the church on profession. I talked on health, social betterment and community improvement during the time of the meeting, and helped to put over a road building proposition of grading and graveling one-half mile stretch of road leading from the church to the main pike. This is a thickly settled community with possibilities of development but badly in need of real service in trained Christian leadership. At another preaching point where the same program was carried out two weeks earlier, the army worms were eating

up the cotton at the time and rain hindered the meetings, which were, however, good and helpful."

FIRSTLY, SOIL CULTURE

WE are trying to solve the financial problem of the community where I preach on the afternoon of the third Sunday (Bradley, Mississippi). They are for the large part poor people, but I have most of them pledged to try out the plan of cultivating a plot of land for next year and let the crop go to the support of the church. They are going into the work heartily, and are also building a new church house without outside aid."

IT may interest you to know that for a couple of weeks back I have had the only local corn for sale, over 30 dozen. Then I put the first local tomatoes on the market. My 13 year old boy has done most of the cultivating and I am sharing equally with him. Every morning this week I picked before breakfast from \$1.00 to \$2.50 worth of garden truck. The grocer here calls me the farmer preacher."—*East Sound, Wash.*

MOVEMENT FOR A CONTENTED YOUTH

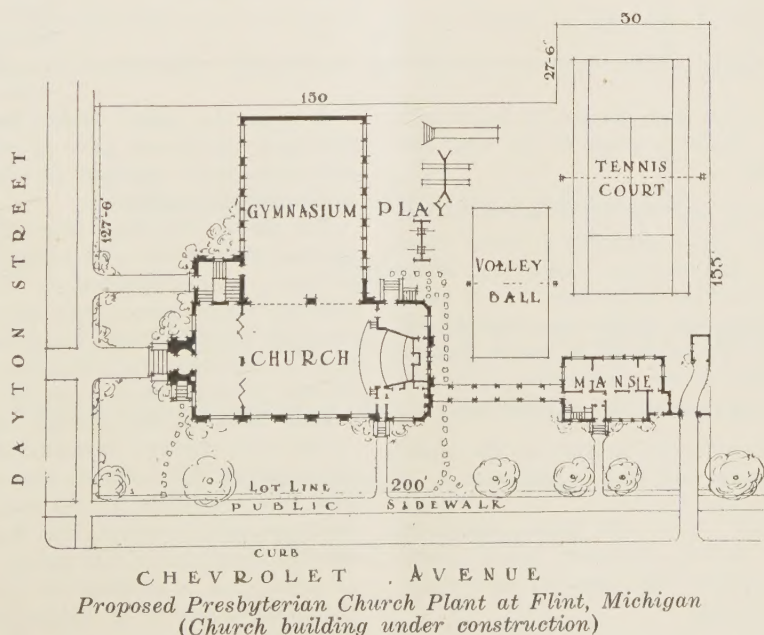
ON one hand—"This is a hard field to work. There is a group of young people who are very faithful in attendance but they do not seem to assume any obligations."

IN contrast—"The church attendance is not what it should be and the young people are pledging themselves not only to attend but to make personal calls and get others to attend. At the last Executive Meeting of the Christian Endeavor, a contest was planned to begin October first and last through March. The two highest individual scorers are to get a free trip to the C. E. Convention in April. Seven points per week to be secured by:

1. Attending Morning Worship.
2. Attending Sunday school.
3. Attending C. E. Prayermeeting.
4. Being on time.
5. Taking part.
6. Attending Evening Worship.
7. Attending Prayer Meeting."

Compensations

IN our short stay of a little over three years we have seen most of the business houses and ranches change hands, some as high as four times. The constant turnover of our church membership keeps the organization weak. We are losing nine of our best young people who are going to college or to teach. Most of the young people do not come back here but seek places of larger opportunity. In that way this church can only hope to give its young people a foundation for work in other places. But we have many encouraging fea-



tures. Last Sunday evening one of our own young men who is preparing for the ministry conducted the evening service while for once I sat with Mrs. Schnable in the congregation. In that service we saw at least some fruit of our labor which will be permanent, and it made us happy.

"As part of my work I minister to several isolated places where there is no religious work being done. I visited Geneva last week—forty miles distant, and it has never had the services of a minister. Of the twenty farms in that section, fifteen are vacated (irrigation projects having fallen through). The people are very poor. One of our own young women from this church is the teacher this year and with her help we will try to maintain a Sunday school. This teacher has four pupils, lives alone in a tiny cottage beside the school, has to carry water from a spring a quarter of a mile away and has to walk a mile for mail. Quite an experience for a girl of nineteen! There is nothing to do in that section of the country and we hope to draw people to the services from many miles around. The need for spiritual ministrations in such places is pathetic. No returns can be expected financially, but it is doing what the Master would have us do."—Redmond, Oregon.

A NEW MEXICO Young People's Society renovated the church, cleaning it on Labor Day, and preparing it for the work of volunteer painters. The whole atmosphere at the subsequent Sunday meetings was transformed by the refinished woodwork, varnished pews and oiled floors.

DIVERSITY characterizes the work for September in the pioneer Ferry County work in Washington:

Repaired broken window in church.

Funeral service for moonshiner.
Dug out place under manse for hillside garage.

Preached ten sermons full of the Gospel.

Shot and ate 3 pheasants, 2 blue grouse, 1 mallard duck.

Helped a man decide for Christ and the Church.

Ran the mail route for a few days to get in touch with the people in the country. Meeting them at the mail box saves several miles of travel.

SINCE April I have driven my car 1,789 miles in this parish, because it pays. Last Saturday I found seven families who had recently come to these parts, one about three miles out. When I walked up to the door, hat in hand, telling who I was, she opened the screen door quickly exclaiming, "Well, I am glad some preacher is awake, looking up the strangers. I am glad to see a preacher. I do not care what denomination you are, come in."—California.

SO it is in the little towns: We are merely on the picket line and can aid souls now and then."—Arizona.

BACHELOR of Agriculture" is a new degree instituted by the University of Bristol, England, for a course consisting of two years of science, two years of agriculture and one year of practice farming.

LAST CHRISTMAS SUGGESTIONS TO THE AID OF THIS Individual

CANTATA in church and Christmas Festival in Sunday School at Westhope, N. D.

Christmas dinner gathered members of rural church in Texas.

The very poor of the countryside as guests at their Christmas entertainment, made the boys and girls of a mountain church "happy to see them happy."

Indian girls filled a large box for the hospital, making toys, puzzles, scrap books, joke books, dressing dolls, etc., for a Christmas gift to be used by the nurses all year to amuse their little patients.

The names of fifteen residents of the county poor farm were obtained by a Missouri minister and apportioned to the Sunday school classes, the baskets assembled and placed on the platform during the Christmas exercises.

Carolling to the sick and shut-in is so appreciated that in a New Mexico town volunteer cars carried the young people ten to fifteen miles into the country, and at Old Forge, N. Y., they were invited to sing in the public square as well. At Dillon, Montana, the choir sang carols on Christmas eve in the streets and their young minister's tribute is "I am a New Yorker, but, say, one never sees and feels there that old-fashioned spirit of Yuletide predominating here."

Co-Operative

THE Trout Lake church, school and boy and girl scouts worked together on a Community Christmas tree and entertainment at the instigation of the minister.

Three communities united in a Southern entertainment and pageant. Parents and friends of the children brought presents for them to the community house in advance. The candy was supplied by the men and boys who had no little children of their own.

Because the public school gave a program at Ramsey, Michigan, the church gave up secular observance of the day and presented a pageant of the Nativity on the afternoon of Christmas Sunday.

The school Christmas tree at Higgins, N. C., with gifts for the children was also a challenge to the Community Club to find a fitting supplement. They bought presents for the children under school age and planned their own sacred program for Christmas Day instead of the preceding Sunday, in order that the young people might not wander around all day "with no place to go but out."

Miss Robison, the moving spirit of Higgins, said of it, "I feel that the two entertainments with close co-operation are necessary for complete observance of the day, the secular with tree and gifts, to see that every child has some little reminder of Christmas, and the sacred with an offering to develop the Christ Child spirit. And I do not like the idea of attempting to combine the two. But both entertainments should be backed by all institutions in some way or other."

Christmas Verses

Star-dust and vaporous light,—
The mist of worlds unborn,—
A shuddering in the awful night
Of winds that bring the morn.

Now comes the dawn: the circling earth;
Creatures that fly and crawl;
And Man, that last imperial birth;
And Christ, the flower of all.
—R. W. Gilder

The beasts can talk in barn and byre,
On Christmas Eve, old legends know,
As year by year the years retire—
We men fall silent then, I trow;
Such sights hath memory to show,
Such voices from the silence thrill,
Such shapes return with Christmas snow—
The ghosts we all can raise at will.
—Andrew Lang

O little town, O little town,
Upon the hills so far,
We see you, like a thing sublime,
Across the great grey wastes of time,
And men go up and men go down,
But follow still the star!
—Clinton Scollard

LOOK OUT FOR

“The Town and Country Church in the United States”

A masterly summary of the critical situation faced by
the 100,000 Protestant churches of rural America

By H. N. Morse and Edmund deS. Brunner

*Charles J. Galpin, of the U. S. Department of Agriculture, says of this
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“This feat in surveys, in my estimation, set the religious soul of rural America free from both ecclesiastical provincialism and statistical timidity. America now can bend its energies to the task of building up noble rural churches—churches nobly planned so as to reach even every last rural family on the land.”

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The contents of this volume are the papers read at Chicago, November 8-11, 1919, at the second National Country Life Conference. George E. Vincent here presents "Better Health for Rural Communities;" Elizabeth Fox is the author of "Rural Public Health Nursing;" William Covert of "The Relation of Health to Religion and Morals," and Mabel Carney of "The Schools and Rural Health." These are outstanding among articles and committee findings on this and kindred rural topics.

Vol. III. RURAL ORGANIZATION

This volume contains the inspiring addresses of the President of the Conference, Kenyon L. Butterfield, on "The Past and Future of the Country Life Movement;" of Lorado Taft on "An American Rural Art Movement;" Sam Higginbottom on "Agricultural Missions;" R. R. Moton on "The American Negro in Agriculture," and others. Exceedingly valuable material is found also in the fourteen committee reports running the gamut from the Rural Home to International Relations.

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